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*Mr. Reuben Richards*

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SERMON,

DELIVERED AT THE

FOURTH ANNIVERSARY,

OF THE

AUXILIARY EDUCATION SOCIETY.

OF THE

YOUNG MEN OF BOSTON,

FEBRUARY 12, 1823.

BY JUSTIN EDWARDS,

PASTOR OF THE SOUTH CHURCH, ANDOVER.

ANDOVER:

PRINTED BY FLAGG & GOULD.

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## SERMON.

### NEHEMIAH VI. 3.

I AM DOING A GREAT WORK, SO THAT I CANNOT COME DOWN.

THIS was the answer of Nehemiah, to those who would hinder him from finishing the walls of the holy city. The time had come, when Jerusalem must be rebuilt. Its walls must be completed, and the worship of God again established on Mount Zion. Much had already been done. But, on account of the greatness of the work, the weakness, and timidity of its friends, and the number and strength of its opposers, it was not completed.

Nehemiah was, in the providence of God, raised up to finish it. And, as God, when he raises up instruments, fits them for their work, Nehemiah was exactly such a man as was, at that time, needed. He was pious, wise, bold, active, and persevering. His ruling passion was love to God; and his distinguishing characteristic was confidence in him, regard for his glory, and devotion to his will. When he looked over the desolations of Zion, he was pained to the very heart. And, although surrounded with the splendours of a court, he could not rest, till he had made a grand effort to restore her prosperity.

By deep repentance, and humble prayer, he secured

480

the guidance, and blessing of God. He then took an extended view of the work, and of the means by which he could accomplish it. He also examined the difficulties which he must encounter, and the means by which he could overcome them. He then communicated his designs to his brethren, and persuaded them to engage, with him, in the work. He believed that it was the work of God, and that it ought to be done. He believed that it *could* be done. And, in the strength of God, he resolved to do it. Under his skilful guidance, his daily prayers, and active labours, the work went forward, and prospered.

But the enemies of this work, when they saw that it *prospered*, were exceedingly enraged, and resolved, if possible, to hinder it. The means which they, at first, selected, were ridicule, and reproach.

They laughed them to scorn; and said, 'What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they revive the stones out of the rubbish, and build the walls of a city? If a fox go up on their wall, he will break it down.'

But Nehemiah went forward with his work. All the ridicule and contempt which they could pour upon him, only increased his ardour. He saw new evidence that the work was of God. And he said to his companions, "The God of heaven will prosper us."

His enemies, then, determined to frighten him. They accused him and his companions, of rebellion, threatened to come up and kill them, and thus cause the work to cease. But Nehemiah was not afraid. He could say, "They that be with us are *more* than they that be with them." "Be not afraid of them," said he to his companions, "but remember the Lord, which is great and terrible." He was not afraid, when engaged for God, to rely

on his protection ; and, in the path of duty, to go forward, and leave the consequences with him. And his enemies saw that all their counsels came to naught.

They then attempted to accomplish their object, by stratagem. They expressed a great desire to have an interview with Nehemiah ; and see if the matter could not, in a friendly manner, be adjusted. They sent messengers, and earnestly entreated him to come down, and meet them in some one of the villages, in the plains of Ono ; supposing that if they could only persuade him to come down, they could cause the work to cease. But he knew too well the effect of parleying with enemies, to think of yielding to their request. He therefore sent messengers to them, saying, "I am doing a great work, so that I cannot come down." And they sent to him again ; but he returned the same answer. And they sent to him again, and again ; but he returned the same answer.

And the hand of his God was upon him for good, and upon all that laboured with him. He heard their prayers, and blessed their exertions. No obstacles could hinder them, from going forward with their work ; and no efforts of enemies could prevent their progress. They continued diligently employed ; and the work continued to prosper, until it was finally completed. Then their enemies were cast down in their own eyes ; for *they* too perceived that the work was of God. One important truth is here illustrated.—A good man, when engaged in a great work, will not leave it.

Let us apply this truth to the present occasion.

A work is truly great, and in the noblest sense, which has for its object, the glory of God, in the salvation of men : and which, if pursued, will *promote* this object. And a work is great, just in proportion, as it promotes this object.

Measured by this standard, the work in which the Auxiliary Education Society of the young men of Boston are engaged, is truly a *great* work.

Its grand object is the glory of God, in the salvation of men. It is more intimately connected with this object, than was the work in which even Nehemiah himself was engaged. You are raising up instruments, not indeed for the building of an earthly city, although the city of God, and the place of his habitation ; but you are raising up instruments for the building of the New Jerusalem, that holy city, which St. John saw coming down from God, out of heaven, prepared as a bride, adorned for her husband. A voice said unto him, "Come hither, I will shew thee the bride, the Lamb's wife." ' And he was carried away, in the spirit, to a great high mountain, and he saw that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God, and her light was like unto a stone, most precious, clear as crystal. Her wall was great, and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of Israel. And the wall had twelve foundations, and in them, the names of the twelve apostles of the Lamb. And the city was twelve thousand furlongs ; the length, and breadth, and height were equal. And the wall was of jasper, and the city was pure gold, like unto clear glass. And the foundations of the wall were garnished with all manner of precious stones. And the twelve gates were twelve pearls, each gate was of one pearl. And the street of the city was paved with pure gold, as it were transparent glass.— And he saw no temple therein, for the Lord God Almighty, and the Lamb, are the temple of it. And it had no need of the sun, nor of the moon ; for the glo-

ry of God did lighten it, and the Lamb is the light thereof.

Such is the city which the members of this Society are building. It is a city which hath foundations ; and of which, the Jerusalem built by Nehemiah, was only a shadow. It is a city which is built of living stones ; and which, when all the cities of this world shall have crumbled into ruins, will stand, in all its magnificence, and glory, "an habitation of God through the spirit."

The grand object of this Society, is, to increase the number of *pious, able, and faithful* ministers of the gospel ; who shall spend their days, in preaching the unsearchable riches of Christ to their fellow men ; ministers who, in temper, and conduct, shall resemble Paul, and all who, in every generation, have followed his example ; who have themselves been born of the spirit, who glory in the cross, and by it, are crucified to the world, and the world crucified to them ; who determine not to know any thing among their hearers, save Jesus Christ, and him crucified ; and who count all things but loss for the excellency of the knowledge of Jesus ; ministers who will be able to teach others, with the same teaching which they receive from God ; who will not shun to declare all his counsel ; will keep the faith ; not count even life dear to them ; and, as the Lord shall open the way, will go forth, into all the world, and preach the gospel to every creature.

To increase the number of such ministers is a great work, because,

I. The labours of ministers are the grand means which God has appointed for the salvation of men.

II. Of these means, a vast portion of men are destitute.

III. By these means, God accomplishes great ends.

I. The labours of ministers are the grand means which God has appointed for the salvation of men.

Men are in a state of apostasy from God, and, consequently, in a state of moral ruin. A desolation, far more dreadful than that which swept over Jerusalem, when her walls were broken down, her temple demolished, and her houses burnt with fire, has extended over all the children of men.

They have revolted from God, and this revolt is universal and entire. "The Lord looked down from heaven, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." They are following the vain imaginations of their own hearts: and, continuing this course, they must sink into endless ruin.

They therefore *need* salvation. And without salvation, it had been better for them never to have been born. For their existence, if spent in opposition to God, 'will be spent in weeping, and wailing, and gnashing of teeth.

But salvation has been provided: and by God himself. He "so loved the world, that he gave his only begotten son, that whoever believeth in him should not perish, but have everlasting life." Yes, "The brightness of his glory, and the express image of his person;" who "thought it not robbery to be equal with God," took upon him the form of a servant, and became obedient unto death, even the death of the cross. He suffered, "the just for the unjust; that he might bring us unto God." A way is now opened in which God can be just, and the justifier of every one that believeth. All things are now ready, and whosoever will may come, and take the water of life freely.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea,

come, buy wine and milk; without money, and without price." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "From all your filthiness, and from all your idols, will I cleanse you; and ye shall be my people, and I will be your God." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." But their reception of this infinite blessing depends upon their turning, each one from his own evil ways. Without this, iniquity will still be their ruin. Hence saith God, "Turn ye, turn ye, from your evil ways; for why will ye die?"

And the grand means of leading men to turn from their evil ways, are the labours of ministers; especially in preaching the gospel.

These are the grand means, which God has appointed, for unfolding the glories of his character, as exhibited on the cross; and holding up, to the view of men, that wonderful system, in which justice and mercy meet together; righteousness and peace, embrace each other.

Not that ministers can, in preaching the gospel, declare any thing, upon this subject, more than is revealed in the Bible; but their labours are the grand means which God has appointed for holding up to the view of men the great *truths* of the Bible; and turning the mental eye toward "the Lamb of God, which taketh away the sin of the world;" that it may see, "the light of the knowledge of the glory of God, in the face of Jesus Christ."

Hence, the risen Saviour, just before his ascension to glory, having collected his disciples, whom, by his instructions, he had prepared to be ministers, said, "Go ye into all the world, and preach the gospel to every creature." This was to be the grand means of salvation, to all, in every part of the world, who should believe. Nor was it to be the grand means of salvation, only to men of that generation; but to men of *all* generations.

When the first preachers should be removed by death, others were to be raised up to fill their places. Thus a succession of faithful ministers was to be continued. And to them, said the Saviour, "Lo, I am with you alway, even unto the end of the world."

This promise has been fulfilled. In simple, and humble dependance on him, the apostles went forth, and preached the gospel. And although to the Jews, who boasted of their wisdom, it was a stumbling block; and to the Greeks, who gloried in their philosophy, it was foolishness; yet to them that were *called*, both Jews and Greeks, it was the power of God, and the wisdom of God. And although the apostles often met with great trials in preaching the gospel, yet they would not desist; for, wherever they went, they found it to be the power of God unto salvation, to all that believed. Many were 'begotten again unto a lively hope.' 'The love of God was shed abroad in their hearts, by the Holy Ghost,' and, like apostles, 'they counted all things but loss, for the excellency of the knowledge of Christ Jesus.'

Every church that was gathered, in that generation, both from among the Jews, and the Gentiles, was gathered through the instrumentality of preaching. They went every where *preaching* the word. "And as many as were ordained to eternal life, believed."



So has it been, in every age. "Faith cometh by hearing." I do not mean, by this, that no souls were ever converted, simply by means of the Bible ; or the writings of pious men. Doubtless some, under the teaching of the Holy Ghost, have been brought to repentance and salvation, who never, from the lips of a living preacher, heard a sermon. But these instances, so far as men can discover, appear to be few ; comparatively, *very* few.

The Bible, and the writings of pious men appear, ordinarily, to be blessed to the salvation of those only, who hear the gospel. Others may have them in their houses ; but they will generally neglect them. Public worship, and the ordinances of the gospel, will be forsaken. The Bible will be left to moulder upon the shelf ; and the writings of pious men be forgotten.

These, *alone*, are not the grand means which God has appointed, for the salvation of men. And in the gift of his grace, he honours his *own* means.

Do you say, that the Ethiopian eunuch came to the knowledge of the truth, by the reading of the scriptures ? Yes, when returning from publick worship ; and a minister was sent, to preach to him the gospel.

But do you say that Cornelius, the centurion of the Italian band, became hopefully pious, without ever having heard the preaching of the gospel ? Yet so important was it that he should hear it, that God sent an angel from heaven, to direct him immediately to send for a minister ; and he directed that minister, even in a vision, to go, and preach to him. Equally important is the *preaching* of the gospel to other men.

What nation, or body of men, have ever been led to turn from idolatry, to the service of the living God, without the preaching of the gospel ? What church has ever

been gathered, even in Christian lands, without the preaching of the gospel? What body of men have ever been led to remember the sabbath day, and keep it holy; assemble statedly for the worship of God; daily to search the scriptures; pray in their families; train up their children in the nurture, and admonition of the Lord; and walk before them, in the ordinances of the gospel, except those who have heard the *preaching* of the gospel?

What body of men have ever been led to feel that they "are not their own," but "are bought with a price;" and been persuaded, by this, to 'glorify God, in body, and spirit which are his?' What body of men have ever learned to imitate Him who "maketh his sun to rise on the evil, and on the good; and sendeth rain on the just, and on the unjust?" Who has ever seen a company of Howards; or a single "Howard Benevolent Society," among all the generations, and tribes of men, who have never heard the gospel? What extensive plan of charity ever was known, of any kind, calculated to convey substantial good to men, in any, I might say, even of the concerns of *this* life? But these I shall omit; for, while I speak it, I see the heavens passing away; and the elements melting down; the earth, and the things of it, burnt up; and all its concerns swallowed up in an opening, and boundless eternity.

Who has ever engaged in the benevolent plan, of making known Jehovah, in that wondrous exhibition of himself, which drew forth from the lips of angels, "Glory to God in the highest, and on earth peace, good will toward men?" Who has ever engaged in making known God as a *Saviour*, coming down from heaven, "to seek, and to save that which was lost;" and in opening, upon the dying nations, the infinite riches of his grace, except those who have heard the gospel?

Would our Mahews, and Elliot have gone from island, to island ; and spent the day time in traversing the desert, and the night in translating the Bible, if they had never heard the preaching of the gospel ?

Would Brainerd have poured out his thousands of supplications in the wilderness, and spent the vigour of his days in bringing wandering pagans back to God, if he had never heard the preaching of the gospel ?

Would Swartz, or Carey ; Vanderkemp, or Buchanan, have broken into the empire of darkness, and held up to the perishing nations the light of the glorious gospel, if they had never, themselves, *heard* the gospel ? Would the gospel itself ever have passed the limits of Judea ; or its glad tidings been published to a single Gentile nation on earth, if it had not been done by those who had *heard* the gospel ? Search the records of all ages ; and you will find that such works of mercy have never been done, except by those who have heard the preaching of the gospel. Search the scriptures ; examine the economy of divine grace ; look at the promises of God, and see their fulfilment in his providence ; and you will find, that such works of mercy never will be done, except by those who hear the gospel.

Nor is this all. Extinguish the light of a living ministry, and let it not be revived, and all christendom will sink into pagan darkness. Bibles, and the writings of pious men, they may continue to have ; but if these do not produce influence enough to raise up among them a living ministry, all will soon be locked up in the slumbers of moral death.

This is not because the Bible does not reveal every principle of holy action, which is, or can be, exhibited, by living preachers ; and every principle too, which is needed, in order to arouse the whole world ; and pour the tide of

benevolence over all its population. But it is because without living preachers, men have not the grand means which God has appointed for causing the principles of holy action, which are revealed in the Bible, to take possession of the heart; and to govern the life.

The Bible may be sent to every family in the world, yet if they never hear the preaching of the gospel, it will not, by the great mass of people, ever be daily read. Its holy principles will not be received; and its holy commands will not be obeyed. If its principles are examined enough to be understood, they will lodge in the understanding, and not take possession of the heart. They will be viewed as matters of speculation, rather than *felt*, as principles of holy practice.

How is it with those parts of our own country, which once had the light of a living ministry; but in which that light has been extinguished, only for *half* a century? Is there not a great increase of moral darkness? Is not the sabbath almost universally profaned; the worship, and ordinances of God neglected? Do not idleness, dissipation, and iniquity prevail? And even with the sober part of the community; is not the great enquiry, 'What shall we eat; what shall we drink; and wherewithal shall we be clothed?' Who will shew us *earthly* good? And do not the great interests of vital godliness, visibly, and rapidly decline?

In one part of our country there were 16 towns, which were all supplied with settled ministers. Churches were gathered in every town, and many of them were in a flourishing condition. In the mysterious providence of God, they have, within half a century, all been left destitute.

They retained the Bible, and the writings of pious men, in every town. But the great interests of vital religion, visibly, and rapidly declined. Ten years ago there were not

upon an average 9 members of the church, in a town ; although the towns contained, upon an average, nearly a thousand people. In 4 towns, the churches had become extinct. In one of those towns, when they had a settled minister, there was a church of 40 members ; and in another, there was a church of more than 60 members. But those members were not suffered to continue, by reason of death. And none arose to fill their places.

At length, the grave closed upon the very last member ; and the light, even of a christian profession, was extinguished. One church, not extinct, had had no communion for 5 years. Two other churches, had had none for 20 years. Is it not plain, that they had not the grand means which God has appointed, for awakening men from the slumbers of moral death ; and leading them out of darkness, into the light and liberty of his children ? Even the passing traveller, in view of the footsteps of depravity, which he every where, witnessed, could not but feel, that the glory had departed : so would it be, without the preaching of the gospel, in every town, in our country ; and throughout the world.

Need I add a word, to leave upon every heart the permanent conviction, that you are doing a great work ? To immortal beings, in a state of apostasy from God, you are furnishing the grand means, which he has appointed, for their deliverance from eternal perdition ; their restoration to his image ; and their exaltation to seats of glory at his right hand.

II. Of these means a vast portion of men are now destitute. And without such efforts as you are making, they must *remain* destitute.

All the qualified preachers, in our country, do not amount to more than 3000. These probably do not fur-

nish, with stated preaching, more than 3,000,000 of people ; leaving about 7,000,000 destitute. To supply these, would need 7000 preachers. And the number of preachers, who in the providence of God, have, in times past, been qualified for their work, has, by no means equalled, in proportion, the number who have been removed by death, and the increase of population. So that the number of destitute in our own country, without vastly greater efforts, than have ever yet been made, must continue to increase. Even should the increase of ministers, equal in proportion, the increase of population ; and the increase of population be the same as in years past, in 25 years, there will be, in our own country, 14,000,000 destitute of the stated enjoyment, of the grand means of salvation.

Nor is this all. In the unevangelized parts of the world, it has been supposed, there are more than 500,000,000 of souls. And among them all, there are not 500 preachers of the gospel. Yet the preaching of the gospel is appointed, by the God of heaven, to be the means of *their* salvation, as well as of ours. And he has commanded those who have the gospel, to cause it to be preached to them. Yet all the nations of christendom have not furnished them, with one preacher, to a million of souls.

Were there only 10 preachers in the United States, they could supply the whole country with preaching, vastly better than all the missionaries, who are now in the field, can possibly supply the heathen. Even if there were 500 missionaries, and they could each supply with stated preaching, 2000 souls ; that would supply only 1,000,000 ; and leave more than 499,000,000 destitute. And should all christendom furnish them with but one preacher, to every 20,000 souls, it would take 24,500 preachers.

And is it needful, in this land of Bibles, Sabbaths, and Religious books, that there should be one preacher of the gospel, to every town of 1000 people ; in order that they may have the stated enjoyment of the grand means of salvation ? And is it not needful that those who have no Bibles, no Sabbaths, and no Religious books should have one preacher of the gospel to 20,000 ? And in order to do this, the number of preachers, who have gone to the unevangelized nations, must be increased 50 fold. The United States, in order to do their proportion, must furnish, at least, 2000. These, with the 7000 which are needed in order to supply the present population of our own country, must be raised up by the efforts of benevolence. And can this be done ? Yes, with the blessing of God, it *can* be done. If only all the *young men* in the United States, should do as much annually as has been done the last year by young men in Boston, they might all be furnished in 20 years.

Are you not then doing a *great* work ? You are assisting in furnishing 7,000,000 of your own countrymen, and 40,000,000 of heathen, each possessing an immortal soul, in danger of eternal death, with the grand means, which God has appointed, for their salvation : And assisting too, in a way, which, if only followed by all the young men of our country, would accomplish the object in 20 years. Are you not doing a great work ? And does not the voice of God say to every man engaged in it, Move onward ? And does not his own heart echo, Onward ? If difficulties meet him, and enemies tempt him to draw back, does he not say, *I am doing a great work* ? And every voice in heaven echo, A GREAT WORK ? It is a great work. And not a man that has the spirit of heaven, will ever leave it. For,

III. By the labours of ministers, God accomplishes great ends.

We have seen that they are, to immortal souls, the grand means of salvation. SALVATION,—who can measure its mighty import? Who can tell the greatness of that deliverance, when a soul is born of God? Who can tell what it is, for an immortal soul, which must exist, as long as God shall exist, to be delivered from inheriting everlasting burnings; changed into the image of God; and raised to dwell with Christ, to see him as he is, and be *like* him forever? O, salvation, even to *one* soul, is a GREAT THING. And every faithful minister, that you raise up, may, with the blessing of God, be the means of salvation, to great numbers.

When Richard Baxter began to preach the gospel, at Kidderminster, there was but about one praying family in a street. The Sabbath was openly profaned; immorality, of almost every kind, prevailed; and the whole town was a scene of moral desolation. Before he had preached there 14 years, in passing the streets on the sabbath, one might hear an hundred families, engaged in family devotion. And in some streets, there were not more than two families that neglected it. The number of communicants, at the Lord's table, was more than 600. And among them all, were not 12 persons who did not give reason to hope that they were born of God. At the same time he was hopefully the means of salvation to numbers in Worcester, Cleobury, Dudley, Sheffield, and many other places; where he occasionally preached the gospel. Several of these, were, afterwards, distinguished ministers of Christ.

Almost every week, he received letters, mentioning instances of hopeful conversion, by means of his "Call to the Unconverted." More than 20,000 copies of this work were printed in a year. It was published not only in England, but in Scotland, Ireland, France, Germany, Holland, and America. And yet it was believed by himself, and by others, that his "Saint's Rest," had been the means of sal-



vation to still greater numbers. Portions of his works have been read, in nearly all the protestant countries of christendom, down to this day. And it is not too much to suppose, that there has not been a year since Baxter died, in which his works have not, to some, been the means of salvation. And this, should the Lord so order it, may continue to be the case to the end of the world. Go forward into eternity, and by its everlasting light, look at the greatness of what God accomplished, by means of Richard Baxter.

Do you say that Baxter was a rare example ? I grant it. And in this day, when the children of Zion are taking pleasure in her stones, and favouring her dust, you may expect *other* rare examples ; and that they will be multiplied, until they shall become *common* examples.

Henry Martyn, before he reached the age of 31, besides preaching the gospel to great numbers, in demonstration of the spirit, and of power, had translated the whole of the New Testament, for the millions of Hindoostan ; and also for the millions of Persia.

By the labours of another minister, God has prepared the whole Bible, for the hundreds of millions of China.

And our own countryman, Samuel J. Mills, although he died a young man, lived long enough to be a leading instrument in the formation of a Bible Society in Pennsylvania, Ohio, Indiana, Illinois, Tennessee, Mississippi, and Louisiana. And he was also, a leading instrument in the formation of the American Board of Commissioners for Foreign Missions ; The United Foreign Missionary Society ; The African School ; and The American Bible Society ; institutions which are extending the word of life, to hundreds of thousands of our fellow men.

But you say, These were missionaries. Missionaries ? So, I trust, will be many, whom you are raising up ; and

missionaries, who will explore every dark region under heaven ; and spread the light of holiness, " from sea to sea ; and from the river to the ends of the earth."

But supposing that not one of them should ever be a missionary ; but all should be parish ministers. By the labours of parish ministers, God accomplishes *great* ends.

Thomas Scott was a parish minister. Still he was hopefully the means of salvation to great numbers. Many ministers, he was instrumental in raising up, for the churches at home ; and many others he was instrumental in preparing to translate the Bible, and preach the gospel among the heathen. His benevolent labours were instrumental in opening the way for the formation of the Church Missionary Society ; and The British and Foreign Bible Society ; institutions among the most stupendous which have ever blessed the world ; the influence of which will, ere long, be felt from Japan, to California ; and from Nova Zembla, to Cape Horn. And though dead, he yet speaks to more than 20,000 families ; and tells them words by which they may be saved. And through the blessing of God, he may continue to speak to still greater numbers, of generations yet unborn.

But Scott, you say, was a Commentator. And are you sure that there will be no Commentators, among the men whom you are raising up ? Are they not as likely to become such, as he was, at their age ? But supposing that there should be no Commentators among them ; and not one who shall leave any thing in writing, to speak to the world, after he is dead ; still God may accomplish by them ends, the greatness of which will surpass all finite comprehension.

About 40 years ago, a poor, but pious young man undertook, by his own efforts, and the aid of friends, to obtain an education for the ministry. While he was at college, there was an extensive revival of religion ; and it was greatly

promoted through his instrumentality. Numbers, at that time, became hopefully pious; and are now ministers of the gospel. When prepared, he too became a minister; and his labours have been eminently blessed. The Church, which, at his settlement, consisted of only about 20 members, has now nearly 300. Most of them look to him as their spiritual father. And many of his spiritual children, now sleep in Jesus. He has been greatly blessed also in his occasional labours. Numbers, through an extensive region, around him, have, by his means, been brought to the saving knowledge of the truth.

More than 30 he has assisted, in their education, for the ministry. And several of them are now labouring, with distinguished success, in the Churches. Suppose that each of these 30 ministers, should be instrumental, in the conversion of 100 souls; and that 75 out of 100 should become heads of families. Suppose that each minister should also be instrumental, in the course of his life, in raising up three other ministers. Here then are 90 ministers of the gospel; 750 single persons, of hopeful piety; and 2250 pious heads of families. Trace their influence upon the next generation; and their influence upon the generations which shall follow down to the Millennium; and onward till the final consummation. Go up with them, till you reach the summit of the heavenly Zion; and, from the infinite glory, look round upon the greatness of what God accomplishes, by a parish minister. Thirty such ministers may, with the divine blessing, be raised up in 20 years, by *this* Society.

Press onward, Brethren, with your work. Let the love of Christ constrain you to *persevere*; and the greatness of what you, through grace, will accomplish, will be eternally unfolding, to the admiration of men and angels; and all will give the glory to God forever.....AMEN.

## TREASURER'S ACCOUNT.

*Auxiliary Education Society of Young Men of Boston, in Account  
Current with Samuel Coverly Jun., Treasurer. Dr.*

Jan. to Dec. 1822. To cash paid Sumner Hill's bill, use of Old South Church, Jan. 23. - - -	\$ 8 00
To cash paid Samuel Wyatt's bill, use of Court Street Hotel Hall, - - -	5 00
To Joseph W. Ingraham's bill, printing Sermon, &c. -	50 62
To Ezra Lincoln's bill, printing notifications, -	3 00
To Cash paid Treasurer of American Education Society, as per his receipt, - - - - -	1000 00
Balance, Cash on hand, - - - - -	2 38
	\$ 1069 00

*Contra,*

*Cr.*

Jan. 1, to Dec. 31, 1822. Balance Cash from old account,	23
Jan. 23. By collection at Old South Church - - -	111 27
By sundry other donations - - - - -	403 50
By 15 permanent members - - - - -	150 00
By 8 members for 1821 subscription - - - - -	8 00
By 248 do. 1822 do. each at \$ 1 - - -	248 00
By 3 do. 1822 do. do. 2 - - -	6 00
By 2 do. 1822 do. do. 3 - - -	6 00
By 7 do. 1822 do. do. 5 - - -	35 00
By 1 do. 1822 do. - - - - -	6 00
By 2 do. 1822 do. do. 10 - - -	20 00
By 3 do. 1822 do. do. 25 - - -	75 00
	\$ 1069 00

*Boston, Jan. 1, 1823. Having examined the above account,  
we find it correctly cast, and properly vouched.*

Signed, BENJAMIN SEAVER, } *Auditors.*  
JOHN GULLIVER, }

# CONSTITUTION.

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## ARTICLE I.

THIS Society shall be called the *Auxiliary Education Society of the Young Men of Boston.*

## ARTICLE II.

Any person, under thirty-five years of age, who shall subscribe, and annually pay into the treasury, a sum not less than one dollar, shall be a member of this society; and any such person, who shall pay, at one time, a sum not less than ten dollars, or who shall, within any one year, obtain fifteen new members to the society, and become responsible for the payment of their subscriptions for that year, shall be a permanent member.

## ARTICLE III.

There shall annually be chosen, by ballot, a president, vice president, secretary, and treasurer, and such other officers as may be found necessary.

## ARTICLE IV.

The society shall annually appoint, by ballot, seven directors, who, together with the president, vice president, secretary, and treasurer, shall constitute a board of directors. It shall be the duty of this board to superintend the concerns of the society, and to devise means to advance its interests. The directors shall meet quarterly, keep a record of their proceedings, and annually make a report to the society. The president, and, in his absence, the vice president, shall have power to call special meetings of the society, and of the board of directors.

## ARTICLE V.

The treasurer shall collect the subscriptions of members, which, with donations to the society, he shall annually pay to the treasurer of the "American Education Society."

## ARTICLE VI.

The annual meeting shall be on the first Wednesday of January, to elect officers, to hear the report of the directors and of the treasurer, and to transact other necessary business.

## ARTICLE VII.

Any member is at liberty to withdraw from the society, by informing the secretary of his intention, and paying all arrearages.

## ARTICLE VIII.

No alteration of this constitution shall be made, except on recommendation of the directors, and by vote of three fourths of the members, present at an annual meeting.

## ARTICLE IX.

Every member, who shall pay to the treasurer, during his connexion with the society, the amount of fifty dollars, shall thereby be constituted an honorary member of the board of directors, and shall enjoy every privilege of a director, except the right of voting.

## ARTICLE X.

Every member who shall have paid fifteen dollars to the society, and have passed the age prescribed for membership by the second article of the constitution, shall be constituted an honorary member of the society.